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1898

MEMORIAL DAY,
May 30, 1898.

First Presbyterian Church in Philadelphia,

WASHINGTON SQUARE,

REV. GEORGE D. BAKER, D.D., PASTOR.

SPECIAL UNION SERVICE OF PRAYER

FOR OUR COUNTRY, OUR RULERS, AND FOR OUR ARMY AND NAVY.

PHILADELPHIA:
PRESS OF HENRY B. ASHMEAD,
1102 AND 1104 SANSOM STREET.

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If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name; then hear thou in heaven their prayer and their supplication, and maintain their cause.—1 KINGS 8 : 44, 45.

LIBRARY OF CONGRESS,
1898

Memorial Day—Special Service.

MAY 30, 1898, MONDAY, 11 A.M.

ORGAN PRELUDE.

Andante from Pastoral Sonata, ... Beethoven.

DOXOLOGY.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

INVOCATION.

REV. WILLIAM M. BAUM, D.D.,

Pastor St. Matthew's Lutheran Church.

Let us come before the Lord with thanksgivings, let us enter into His presence with praises. Great is the Lord and greatly to be feared, to be had in reverence by all them that are about Him. Draw nigh unto us, Almighty God. Grant a Pentecostal outpouring of the Holy Spirit. Fill all our hearts and minds as the light of day fills the air about us. Fill all this place and all places with thy presence. Lord God, our Father in heaven, have mercy upon us. Son of God, Redeemer of the world, have mercy upon us. Holy Spirit of the Father and of the Son, have mercy upon us, and grant us thy peace. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

READING THE SCRIPTURES.

REV. PETER H. MILLIKEN, PH. D.,

PASTOR FIRST REFORMED CHURCH.

PSALM XCI.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

Nor for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the LORD, *which is* my refuge, *even* the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and shew him my salvation.

HYMN.

Before Jehovah's awful throne,
  Ye nations, bow with sacred joy;
Know that the Lord is God alone,
  He can create, and He destroy.

His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

We are His people, we His care,
Our souls, and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to Thy Name?

Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move. Amen.

INTRODUCTORY REMARKS.

REV. GEORGE D. BAKER, D.D.,

PASTOR OF FIRST PRESBYTERIAN CHURCH.

It seemed good to the pastor and elders of this historic church that at this most critical hour in our nation's history they should ask Christians of all names to gather together beneath this roof, and on this memorial day, sacred to the memory of those who laid down their lives for their country, supplicate the blessing of Almighty God upon our country, upon our fleets and our armies. It was the purpose and the endeavor to have represented in this service the churches included in the Evangelical Alliance of our city. That purpose has almost entirely succeeded. Only one or two are wanting, and that of course from no lack of interest or sympathy with the service, but owing to circumstances which were unavoidable. I am deeply grateful to my brethren who have so cordially responded to the invitation to participate in these services, especially when I knew that for some of them it has been difficult to do so because of the many burdens which they daily have to bear. May God bless these union services. May our hearts flow together truly in the love of God and in the love of our country. May He grant us His Holy Spirit in fullest measure, and may He so inspire the words of our mouths

and so govern the meditations of our hearts, that these services shall conduce to the welfare of our nation, to the success of our arms in what we believe to be a holy cause, and above all to the greater glory of His most holy Name.

ADDRESS.

RIGHT REV. OZI WILLIAM WHITAKER, D.D., LL.D.,

PROTESTANT EPISCOPAL BISHOP OF THE DIOCESE OF PENNSYLVANIA.

We are assembled on this Memorial Day amid peculiar and unusual conditions. For thirty-two years the lovers of their country, men and women, have assembled on this day in memory of the brave men who laid down their lives for their country's honor, to listen to eulogies upon their character, and to keep alive the spirit of devotion to the country by which they were animated. That purpose they have accomplished, and more than that. Out from the observance of that Memorial Day there has spread a hallowing influence over all the people of the nation, so that largely to its influence is to be attributed the happy fact that of a great majority of the people of the United States it may be literally said there is no longer any South or North or East or West, but that all are one people. We come together to-day, not in a time of peace as heretofore, but at a time when the nation is engaged in deadly warfare. We come at a time, not when men's hearts are failing them for fear, because we believe in the justness of our cause, because we believe that the resources which God has put in our power will be sufficient, if we use them according to His guidance, for the accomplishment of the great end we have in view. We come together not for eulogy, but for prayer,—to pray ourselves and to encourage each other to pray that the same kind Providence which has watched over this nation from its beginning will still continue to protect and guide us. We come together in the spirit of those immortal words which

Washington used in his first inaugural: "No people is more bound to adore and acknowledge the invisible hand which conducts the affairs of men than the people of the United States. Every step by which they have advanced towards the character of an independent nation has been marked by some token of Providential agency." It is in that spirit, believing in God, believing that He hears and answers prayer, believing that it is through His guidance and support that this nation has come to the happy condition to which it has attained,—in that faith we come together to pray for His continued blessing and direction.

May I recall a scene that transpired in this city one hundred and eleven years ago this month, when there was assembled in Independence Hall, in the chamber where the Declaration of Independence had been made, the Federal Convention charged with the duty of preparing a form of government and a constitution for the United States? It was an assemblage of the illustrious men of the time. Mr. Madison says that no body of men was ever called together under any circumstances charged with a weightier responsibility nor prepared to discharge that obligation with a higher sense of conscientiousness than those. They were confronted with great questions. The first which arose before them was whether they should undertake to amend the Articles of Confederation by which the States had thus far been connected, or whether they should frame an entirely new government. That question was not difficult of decision, and it was soon decided that a new government should be established, and that it should be composed of three co-ordinate parts, the legislative, the executive, and the judiciary. It did not take long for them to decide that the legislative portion of that government should be constituted of the House of Representatives and the Senate; but when the question came how the different States should be represented in those bodies, then it was found that they were divided into two opposing parties, one maintaining that that representation should be upon the basis of population and proportionate in both, the other maintaining that the States

should be equally represented in both; and when it was finally proposed that the House of Representatives should be constituted upon the basis of population, and that each State should have an equal vote in the Senate, then there arose a debate which for earnestness and persistence has been seldom equalled. Day after day they contended stoutly upon the question which was before them, until at last Benjamin Franklin,* then in his eighty-second year, rose and said substantially, "I have watched the course of this debate with anxiety during the days that have gone by. I have heard the illustrations that have been brought from the history of other republics which have been established. I have listened to the counsel of wise men; but why is it that in all this uncertainty, groping as it were in the dark to find political truth, there has been no voice lifted to the Father of Lights asking Him to guide us in our deliberations and show us the course we ought to pursue? When this struggle began, and we recognized that we were in a position of danger, prayers were offered in this chamber every morning for the Divine protection. And those prayers were answered. I have lived many years, and the longer I live the more firmly I believe that God governs in the affairs of men. If a sparrow falls not upon the ground without the knowledge of our heavenly Father, how can we presume that an empire may rise without His aid? If, as the sacred Scriptures teach us, it is in vain that the house is builded unless the Lord be the keeper thereof, how can it be hoped that this nation can rise to a condition of stability without His concurring help? I therefore move that prayers be offered henceforth in this assembly every day at its convening, for the guidance of God upon all our actions."

In the spirit of that utterance of Franklin have we come together to-day, believing that God reigns over all, believing that He has guided this nation in the past, and that He will hear the prayers of His people that go up to Him out of earnest hearts,

* Franklin was for several years a pewholder and regular attendant at the First Presbyterian Church, Philadelphia, during the ministry of Rev. Jedediah Andrews, D.D., the first pastor.

that He will show us the things we ought to do, and that He will direct us that we may accomplish them to His glory. We can give, and we should give according to our means. We should see that every needed thing is furnished for the comfort of those who are gone from us, taking their lives in their hands, for the defence of their country and for the maintenance of the just cause in which this nation is engaged; but whether we can give much or little we can pray, we can lift up hearts in our congregations where we meet for worship, we can lift up hearts in the privacy of our homes, entreating God to send His blessing upon this people, to overrule all things for their true welfare and for the advancement of His kingdom in the earth.

We think of our brethren who have gone forth; and as we think of those who have gone from our family circle, whom we knew and loved, let us remember that every man who has gone forth has left some family circle, some social ties, that there are hearts near and dear to him as these are near and dear to us, and let us think of all those who have gone forth as being placed in peculiar and trying conditions. We see them no more. We think of them in the new life into which they have entered, amid peculiar temptations, exposed to unusual dangers. We think of them "on stormy seas and under burning suns, in the midst of treacherous enemies, in the conflict of battle-fields," and we lift up our hearts for them. And how should we think of them? How should we think of all that army which has gone forth by sea and by land? How should we think of the President, upon whom the awful responsibility rests of being the commander-in-chief of the forces of this great nation? How should we think of those who are called to advise with him? We should think of them with earnest solicitude and with devoted prayer. We should think of them as they were each speaking to us in words like those which Tennyson puts into the mouth of Arthur when he said:

> "More things are wrought by prayer
> Than this world dreams of. Wherefore, LET THY VOICE
> RISE LIKE A FOUNTAIN FOR ME NIGHT AND DAY.

*

For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

ADDRESS.

REV. CYRUS D. FOSS, D.D., LL.D.,

Resident Bishop of the Methodist Episcopal Church.

There is what might be termed a physiological philosophy of history, of which Prof. John W. Draper was one of the chief exponents, which teaches us that every nation, like every man, must of necessity pass through the several stages of birth, infancy, childhood, youth, maturity, decay and death; and this doleful philosophy finds some apology for its existence in the spectacle of nations, empires, dynasties, strewing the shores of history with their wrecks and ruins. But is there no more cheerful philosophy than this which may be securely held? Must we anticipate some time when every existing nation shall be a wreck, and when other nations and civilizations shall displace the best that the world has to-day? I think not, and soberly hope that this flag which adorns and honors this Christian pulpit to-day, and that at least one other flag, the royal cross of St. George, will float aloft, honored on every sea and respected in every land, until they shall perish amid the wreck of all things terrestrial in the fires of the last day. On what foundation dare I base so strong and optimistic a hope? On God and on His church. I do not forget that once a man pleaded with God to save a wicked city, and that God at length told him if ten righteous men could be found in it He would save that city, and the prayer of one man brought forth this condition. Now, if ten righteous men could have saved Sodom, ten million, let me rather hope I may say from twenty to thirty million, of righteous men may by God's

blessing save America. We do not believe, if we did we would not be here, that the providence of God is, as Napoleon said, always on the side of the strongest battalions. It was after that that he had his Waterloo; and concerning that one of the most pictorial and able of all writers about it says "a few drops of water more or less prostrated Napoleon"; and he goes on to explain that on the morning of the fatal day to him, that fateful day for all Europe, there was rain, and had been the night before, and that Napoleon could not maneuver his cannon on the muddy plain until eleven o'clock in the morning. But for that rain he would have let loose the dogs of war at daybreak, and would have had time, before Blucher could arrive to save the day, to have won the day. We believe that is as true now as it was when it was first written, and that the age of providence is as real for the working of Almighty God among men as the age of miracles was, that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect towards Him." I heard when I was quite a young man the silver-tongued orator of that time, Wendell Phillips, in an old-time anti-slavery address in Broadway Tabernacle, New York, say with superb cynicism and irony, "The churches, the churches! If every church on this continent had been sunk beneath the earth forty years ago, the cause of human freedom would have been further on." But it was only a little while after that that a greater man than he, that man raised up by God from the people to make possible here on this continent "a government of the people, by the people, for the people," said in the stress of his great trial in the nation's agony, when a deputation of Christian ministers called upon him to pledge the loyalty of a large church, "God bless the churches, and blessed be God which in our great trial giveth us the churches." So said Abraham Lincoln; and how any man who reads history with his eyes open and his mind open can doubt that the hearts of kings are in the hand of the Lord, and that He turneth them as He will, that all nations are His care, I cannot tell. It has so often happened that not the strongest battalions but the holy

cause has won, with weaker battalions. It has so often happened that incidents and events seemingly insignificant and incalculable by man have turned the tide of history. Edward Everett said that but for the providential inaction of the rebel army on the second morning of the battle of Gettysburg the fate of that battle would have been the other way; and yet that must be added to Creasy's "Fifteen Decisive Battles in the History of the World" as the sixteenth, for then and there the fate of this nation as a union was sealed. These suggestions help us to understand that we are not here in vain, but are here to call upon a hearing, willing, Almighty God who rules among the nations of the earth; and I am sure that we have need to call upon Him, for I do not know but that on William McKinley rests and will rest responsibilities for this nation and for the future of humanity as great as rested on George Washington. Great questions are before us. We have no question of victory. We have no question that we shall win in this struggle. We must, we can, by God's blessing we shall; and I pray that it may be in some near to-morrow that a comparatively bloodless but righteous and lasting peace may set our flags waving everywhere and our voices shouting the praises of our King. But with that and after that what? Some of our most thoughtful statesmen and profoundest philosophers are telling us that the era of our easy and delightful isolation as a nation, shut in by the oceans and saved the trouble and responsibility of taking a hand in the world uplifting that nations must have to do with, is passing away; that we must take and hold the Philippines, that we must take and hold Porto Rico, that we may in spite of our honest declaration and our wish be obliged when we take to hold Cuba, and that this nation cannot escape a part in the world-responsibility which is on the nations of Europe. I do not know about that, but I do feel sure that if in the time of Washington and in the time of Franklin it was expedient and needful and urgently needful that we must pray, it is needful now. God in mercy save us from European complications and Asiatic complications which are outside the line of our duty, and God grant us in mercy that we may see what our

duty is; and when it is thrust upon us in the order of His providence, which will unfold within the next few months the way in which the nation ought to go, God grant us grace to follow that path, and also to go down the ages with a record behind us in regard to this war and its consequences which our great-grandchildren may read without a blush, and blessing God that America, His care from the beginning to now, has been His care in the year of grace in which we live.

PRAYER.

REV. DAVID STEELE, D.D.,

Pastor Fourth Reformed Presbyterian Church.

Everlasting and ever-living God, we thank thee that in thy kind providence we are permitted to come before thee at this hour, and to bear upon our spirits the condition and interests of our beloved country. We thank thee for this Memorial Day that has been observed in the past, and we thank thee that thou hast brought us to see it once more, so that as we assemble in thy house of prayer at this moment it is our privilege to look up to thee for those supplies of grace that thou hast promised to bestow. We thank thee, O God, for all the deliverances that thou hast wrought in the past for our beloved country; and now in the day of war, and when our fleets are upon the ocean, and when our armies are gathering by land, we pray that thou wilt canopy those fleets and those armies with thy love and with thy power. Our prayer is that thou wilt give in thine own time victory to the armies of this nation, as they have gone forth to do battle on behalf of humanity, of civilization, of justice, of freedom, and of right; and we pray, Lord, that as thou hast watched over this country in the days that are gone by, and as thou hast brought it safely through troubles and trials in the past, that thou wilt give to it all that is needed now in the hour of danger and of expectation. We ask, Almighty God, that thou wilt be gracious

to the President of this nation. Pour out thy spirit abundantly upon him and upon his advisers. Grant that as they are at the helm of the affairs of this nation they may guide well and wisely the ship of state, so that in due time victory shall perch upon the arms of our beloved republic, and the enemy shall be turned backward and overthrown. O God, we bless thee that thou hast been with thy people in all the ages that are past. Thou hast been the hearer of prayer in all the centuries that have gone by, and we pray that thou wilt hear our united prayers to-day, as we come before thee and supplicate thee on behalf of truth, of justice, and of right. We ask, O God, that thou wilt be gracious to all those who are in the House of Representatives and in the Senate of the United States, so that they may be enabled to discharge their duties faithfully and honorably as the representatives of the millions of the land. And, O God, we pray that thou wilt pour out thy spirit abundantly upon the church of Jesus Christ throughout this land, upon individuals and families and communities, so that they may wrestle with God in prayer and refuse to let the God of Israel and of Bethel go until He bless them and bless the nation. Our Father, we would lift up our hearts with our hands and bless thee at the remembrance of thy goodness. We thank thee for thine exceeding great and precious promises, and we would plead them before thee in faith to-day, and we would at the same time humble ourselves in view of our sins and our transgressions in the past. Almighty God, we pray that thou wilt abase us in thy presence. Show us our unworthiness as individuals and as a nation; and, O Lord, we pray that if thou art in any measure chastening us by this war that thou wilt chasten us in measure, and grant that the day may speedily come when wars shall cease to the ends of the earth. We ask, Lord, that thou wilt be with those beloved young men and others who have gone out at the call of their country. Be with them in the camp. Be with them on the decks of their vessels. Lord, be with their friends also who have been called upon to part with them, some of whom may not be permitted to return again. We plead, Lord, that thou wilt be with them all in

the day of battle and in the day of peril and danger, and grant that if it be thy blessed will the victory may be bloodless, and that these our sons and fathers and husbands may be permitted to return to us again and live with us in the enjoyment of the liberties which thou hast given to us. We ask, Lord, that thou wilt pour out thy spirit abundantly and graciously upon all thy servants who are here to-day to address us in the name of the Lord and to bear us before thee at the throne of thy heavenly grace. Let thy rich benediction rest upon the pastor of this congregation and upon all who are associated with him in truth, and upon all members of this church, and upon all who are now in thy presence gathered from different churches in this great city. Great God, our eyes are lifted up to thee at this hour, and we pray that thou wilt be merciful to us as individuals, as families, as congregations and as churches, and grant that soon again peace may come to our beloved land and war pass away, and that triumph and victory to the arms of these United States may be granted everywhere. We thank thee, Almighty God, for the sympathy of the great nation beyond the sea, and we pray that the day may come when these two great nations, lifted up in civilization above the other nations of the earth, shall be bound in still closer relations to one another; and when the eyes of the world are upon this nation, and the eyes of the nations are upon this great republic, and the eyes of the eternal God are upon this land and upon us all, Lord, we pray that every one may be enabled to act his part aright, to live and act and work so that God may be glorified, and that there may to Father, Son and Holy Ghost be brought home a revenue of glory. God of our fathers, we thank thee for a united people. We would commend the whole country and all who are in authority to thy protecting, helpful and loving care, praying that thou wilt bless the land and bless the government. Bless those who are at the head of affairs; and at last when the storm shall have passed by and the war shall have gone into the past, may we all through the riches of grace in Christ Jesus be brought home to glory, to eternal life, and be permitted to sit down in the general assem-

bly and church of the first-born in heaven, and to join in the everlasting song of praise, and be forever with the Lord. We ask all for Jesus' sake. Amen.

HYMN.

O Lord of hosts, Almighty King,
Behold the sacrifice we bring:
To every arm Thy strength impart;
Thy Spirit shed through every heart.

Be Thou a pillared flame to show
The midnight snare, the silent foe;
And when the battle thunders loud,
Still guide us in its moving cloud.

God of all nations, Sovereign Lord,
In Thy dread Name we draw the sword,
We lift the starry flag on high
That fills with light our stormy sky.

From treason's rent, from murder's stain,
Guard Thou its folds till peace shall reign,
Till fort and field, till shore and sea,
Join our loud anthem,—Praise to Thee. Amen.

ADDRESS.

REV. KERR B. TUPPER, D.D., LL.D.,

Pastor First Baptist Church.

Recognizing that we are gathered this morning, not so much to talk with one another as to offer our petitions to God, who is the Lord of hosts and the Almighty King, as we have just sung, the God of our fathers, and the God and Father of our Lord and Saviour Jesus Christ, who is our inspiration and hope and stay and prop in this time of suspense, I desire to present and emphasize a single thought; and yet that a most fundamental and important thought, namely, our duty to be patriotic Chris-

tians and Christian patriots at this time; the duty of every man to be faithful to his native or adopted country; especially our duty to-day to be true to our land of priceless personal privilege, of exalted social prerogative, of universal political equality, and, thank God, of absolute, joyous, unrestricted religious freedom,—Duty! There are some words in our English language so kingly and productive that you and I call them sovereign words. We never repeat them without feeling a thrill. We never comprehend one of them without experiencing an inspiration. Pascal's noted word was "virtue," Rothschild's "integrity," Nelson's "glory," Garrison's "freedom," Jefferson's "democracy." All of these are large and magnificent words; and yet I would have our attention directed to-day to a larger and more comprehensive word than any one of them or all of them combined—the word that some day is to control our politics, our religion, our intellect, our whole American life—and that the word "duty," upon which we should dwell so much to-day,—that which is due to myself, that which is due to my country. Let a real genuine American to-day feel its height and depth and length and breadth, and it will burn in his words, thrill in his tones, flash from his eyes, leap from his fingers, go from his heart to every other American heart, and make the man a magazine of power, as every one of us ought to be. Lord Nelson once raised his soldiers to a sense of their responsibilities by looking into their eyes, and through their eyes into their souls, and saying, "England expects every man to do his duty"; and I have a high and holy ambition, as I stand before you this hour, to arouse every one of us to a sublime conviction that God expects every child of His love and adoption, every follower of His Son, every heir of the glories of immortality, to be true, honest, faithful to-day to our land. I changed the whole line of my thought after a conversation last night. I wanted to speak on the relation of prayer to success; but at the close of my sermon last night a man, unpatriotic, came up to me, and taking my hand said, "I don't see how you can pray for victory for our flag; for my flag, as you call it, is no more to me than a piece of bunting."

The sentiment shocked me, and I decided that I should spend the little time I had this morning in emphasizing the duty of every one of us that is a real, genuine, heaven-inspired Christian to realize his obligation to his church but also to his country, to his Christianity but also to his citizenship, to his prayer-meeting but also to his polling-place, to eternity but also to time. No true Christians will have one religion for the church and another for the world, one gospel for Sunday and another for Monday, one conscience for the prayer-meeting and another for the polling-place, one religion for God and another for Cæsar. The glory of that organ yonder is that all its keys respond to the master's touch. The glory of the organist is that he sweeps the whole board and brings out all of the harmonies. So the glory of every man that is a genuine Christian is that he maintains true relations to everything that he touches and to every circle he moves in,—to his home, his church, his nation, to politics and religion, to man and God; always true to things terrestrial just as he is true to things celestial. I am not one of those who believe that we ought to bring our politics into our religion; but I do believe with all my soul that we ought to bring our religion into our politics, if by religion we mean not sectarianism, but God's light in our soul. It is a sad thing for the sea to get into the ship. It is a glorious thing for the ship to get into the sea, especially if it is after the Spaniards! Daniel Webster never said a truer thing than when he wrote, "That which would make a man a true Christian will always make him a true citizen." A little boy in school was once given the duty of writing a composition on salt, and he wrote this philosophic line: "Salt is that stuff that makes potatoes taste bad if you don't put some of it on 'em." Religion I believe is that element that makes our politics taste bad, look bad, become bad, if you and I, as children of God and heirs of immortailty, do not put some of it into them; do not take the light God has given us and throw that light into our polluted political chambers, driving out the darkness and bringing more and more the light. God grant there may not be one here this morning

that shall ever say, as that gentleman, who is a resident of New York city by the way and not a Philadelphian, said yesterday to me concerning our flag. What a flag this is which our fathers, you remember, formed on the 14th day of July, 1777, as they reached up their patriotic hands, took a star out of the clouds and made a part of it, and the blue out of the firmament and made another part of it, and the blood out of the veins of American soldiers and made another part of it, and the purity from American womanhood and made another part of it, and then said, "In the name of God this red, white and blue shall always wave in starlike splendor as the symbol of liberty and law, equality and peace, fraternity and Christianity."

And one of our supreme duties as American Christians is to pray for our land in its new crisis. If our war with Spain were a contest of territory, as were the battles of Alexander, I doubt if I should pray for it. If it were a contest for simple glory, as were the contests of Napoleon Bonaparte, I question if I should pray for it. If it were a contest of unbridled enthusiasm, as were the wars of the Crusaders, I doubt if I should pray for it with much earnestness. But when I see it a contest of right against wrong, of philanthropy against misanthropy, of liberty against slavery, of intelligence against superstition, then as a man that loves womanhood which is being assaulted, childhood which is being slain, I feel God Almighty calls upon me to hold up my heart and my hands reverently in His presence and say, "O thou God of battles, thou King and Prince of peace, send us light out of darkness, send us victory out of war, send us solace out of perplexity." It is our duty to be patriotic. It is our duty as Christian men and women to show our patriotism by our prayers. You remember when Ethelred, the king of the Northumbrians, invaded Wales with a view of giving battle to the Britons, he noticed over on the hill a body of unarmed men very close together, and he called to one of his staff and said, "Who are those?" The man upon inquiry found that they were a body of Bangor monks that were on their knees offering their prayers for the victory of the Britons. Then

said Ethelred, "Let us attack them, for they have first attacked us. A prayer to their God may bring them the victory." I want us to be much on our knees, to be solemn and serious, and earnestly and reverently pray God that right may prevail, and the Lord of lords and King of kings may give the victory, as He will give it I predict in a very few weeks.

Before closing I wish to thank Dr. Baker this morning, and this generous church, for their noble invitation to us to come here together as bodies of representative Christians in different parts of our city. When I received the invitation there came to my mind that fine picture of Lord Macaulay of the battle of Blenheim, as portrayed in his "Church and State." You know the battle was to be fought, but the four nations fighting together as allies were to pray separately one hour before they came; and over in this part of the field the English met, and there, with Marlborough, according to the rites of the Church of England, they prayed God, ending all of their prayers with these words, "Great God, give us the victory." Over yonder the French met under Eugene, and they offered their prayers according to the rites of the Church of Rome, ending every prayer with the words "Great God, give us the victory." Over yonder the Danes met, and at their head Lutheran chaplains; and they offered their prayers, ending every one with the words "Great God, give us the victory." Over here the Dutch met, and at their head a body of Calvinistic chaplains; and they ended every prayer with the supplication "Great God, give us the victory." They prayed there, there and there and there from six o'clock in the morning until seven. At seven the bugle blew. The English men came from that part of the field, the French from that part of the field, the Dutch from that part of the field, the Danes from that part of the field. They put shoulder to shoulder. They united their hearts. They moved against the enemy after their prayer; and Blenheim was won because the different representatives of the different nations became one. And here we are to-day representing different congregations, different denominations of Christians, but all with a common trust

in a common Saviour, and pouring out our common supplications that He who doeth all things well may aid us in our righteous cause, as we go to war, with one hand lifting intolerable burdens, and with the other driving back infamous tyrannies. Go from this house to-day, I pray you, saying from the depths of hearts that are patriotic, the fearless and noble poet's lines:

"Oh, who would not brave champions be
In this the lordlier chivalry?
For there are hearts that ache to see
The day dawn of our victory.
Fight, brother, fight, with heart and brain.
We'll win the golden day again,
And love's millennial form shall rise
O'er happy hearts and radiant eyes.
I will, you will, brave champions be
In this the lordlier chivalry."

ADDRESS.

REV. BISHOP WILLIAM R. NICHOLSON, D.D.,

ST. PAUL'S REFORMED EPISCOPAL CHURCH.

It is said that brevity is the soul of wit, and certainly brevity is the soul of a prayer-meeting. We have already transcended the appointed limit for this meeting, and I do not feel like attempting to inflict upon this audience any elaborate remarks. I shall detain you but for a very brief moment. I have listened with the greatest pleasure to the several addresses which have been made to us. There have been touched and presented to us a series of very important thoughts; but there is one thought I think that has hardly been touched to-day, although it has been referred to somewhat. Is it right to ask God's blessing upon war? We have listened with great pleasure to what has been said about our duty to be in prayer for God's blessing upon our great cause, but the distinct point has not yet been I think definitely presented, Is it right to ask God for His blessing upon

war? War, as we all know, look on it as we may, is a dreadful thing beyond question. Channing said it is the sum of all evils. I hardly go with him in that; but I do believe that it is a dreadful thing, and therefore the question comes to us with a great deal of force, Is it Christian, is it right, to pray God to bless our arms in this war? Now my answer to that is this: It is right, provided the war itself is right. And as I believe from my very heart that this war of ours is a thoroughly righteous war, I therefore can most heartily pray for God's blessing upon it. But in what very brief and simple way can we illustrate the thought that if the war is right it is right to ask God to bless it? As I think, very briefly and simply thus. The inspired apostle tells us that the magistrate beareth not the sword in vain. For what purpose does the magistrate bear the sword? He bears it in the interests of good order, morality and humanity. If the magistracy of a city like this should know of the occurrence of outrageous cruelty within the bounds of our beloved city, would not that magistrate by very virtue of his existence as a magistrate be required by his duty to interfere, and, if necessary, to wield the sword in order to protect suffering humanity, or to advance the interest of good order? Is not that perfectly true? The magistrate, by God's own appointment, beareth the sword, and he beareth it not in vain. If a local magistracy is appointed of God to do this thing, then certainly, reasoning from the lesser to the greater, the national magistracy is under the very same obligation. The national magistracy wears the sword, and undoubtedly God says that the national magistracy beareth it not in vain. Can you conceive a difference between the two cases so far as principle is concerned? If it was right to ask God's blessing upon the efforts of the local magistracy, then assuredly it is right to ask His blessing upon the efforts made in the interests of good order and humanity by the national magistracy. Our nation has been just in the condition of a local magistrate who observes, not far from his own doors, the occurrence of some outrageous tyranny and oppression, and he feels prompted and is called upon by duty to interfere and to unsheath

the sword, if necessary. Our nation had almost at its very doors a scene of distress, of wretchedness, of tyranny, of oppression, of starvation, than which, perhaps, this world has never seen anything very much greater, if as great; and having this scene before it this nation felt that that state of things must stop, there must be an end to it. We could not suffer that condition of things to go on very much further, and so accordingly our nation entered into negotiations, diplomatic correspondence, with the nation of Spain. Our nation, represented by our noble President, exhibited all along forbearance, patient waiting, earnest solicitation, begging the Spanish government to end that state of suffering. Our nation did not rush into the war. We observed the Scriptural rule, trying to see what could be done by negotiation, by conference, as it were. All that failed. It is not because the Maine was destroyed. We do not know that the Spanish authorities are responsible for that. We, I think, have pretty good evidence that it was sunk of design; but that the Spanish authorities were involved in it we do not know, and so I deprecate the idea of raising the battle-cry, "Remember the Maine." No, that is not my theory. I want no scintillation even of revenge; but our nation saw, and it was impressed beyond expression by the suffering, the wretchedness, the tyranny, the starvation, that was prevailing in the land of Cuba, and the nation said, "If Spain will not stop this state of things, we must." Humanity prompted them, sympathy for suffering men and women. That was it. Is not the national magistracy required of Him who has invested it with the sword to interfere in a case like this? I cannot see it differently. I read the word of God with profoundest reverence, and every word of it comes to me as His own word; but I do not see that the Bible for one moment puts an embargo upon the nation's waging war when the object in view is to rescue and take care of suffering humanity. It is right, but not only is it right, there is something more than that. I believe that our nation stands to-day, because of this war, before the eyes of Europe and the world in an attitude that is perfectly sublime. Not only has our nation gone into this

struggle from the motives I have just referred to, but our government has taken pains to say, and I believe has said it in the utmost sincerity, "Not for acquisition of territory are we fighting, not for the glory of conquest are we fighting, but simply and solely to interfere for the uplifting of wretched and downtrodden humanity." I say it is sublime. My friends, what has ever happened like that since the days of Cromwell? We remember from our reading of history what a magnificent position that man of destiny took with reference to the outrageous and infernal persecutions that were raging on the continent of Europe, how he said, simply and solely with that motive, "Unless those persecutions are stopped, I shall bring my Ironsides upon you," and they were stopped. There is nothing I think like the present attitude of this nation since the days of Cromwell. It is glorious. My heart burns with gratitude to God for this noble position taken and held by our national government, and therefore, as I said I should be brief, I close with saying that I can pray most heartily for God's blessing upon our arms—our arms on land and our arms on the ocean; and more than that, I can ask His blessing upon this cause for the very same reason that I can ask it upon myself, upon my friends, upon the sick and the suffering; I can make the very same plea, and earnestly I make that plea, that because of and for the sake of the atoning blood and the beautifying righteousness of Christ, O God, bless our arms and give us victory.

OFFERTORY.

(For the National Relief Commission.)

"O rest in the Lord," . . . . . Mendelssohn.

Miss Reba Brice Whitecar.

O rest in the Lord: wait patiently for Him, and He shall give thee thy heart's desires. Commit thy way unto Him, and trust in Him, and fret not thyself because of evil doers.

Psalm 37: 1, 7.

PRAYER.

REV. J. ADDISON HENRY, D.D.,

PASTOR PRINCETON PRESBYTERIAN CHURCH.

O God, we have entered into thy courts with thanksgiving, and we humbly beseech thee that thou wilt now dismiss us with thy richest blessing. We have spoken, we have prayed, we have given. Regard our efforts, O God, and bestow thy benedictions now upon us as we are about to separate. We would remember upon this Memorial Day those for whom it was appointed, those who appointed it, the veterans of our army, the army of the Union. They are with us still, many of them. We see them on our streets, we meet them in our homes, they are in our churches. They have done the work of the nation, and done it faithfully. They contended for that which was right and just and true, and now, God of mercy and of grace, bless them in their old age. May the country never forget them; and we beseech thee that the people may always remember them, and may do what they can to make their lives joyful and pleasant even down to the very close. Bless them in their homes. Remember them, we beseech thee, in their social relations; and, God of mercy, may they all at last be with that blessed number who shall have come out of great tribulation, and shall have washed their robes and made them white in the blood of the Lamb. We are here to pray for our nation to-day. We are engaged in war. We are clear that the cause is a righteous one, or we would not have come here to-day unitedly thus to pray. We are here therefore to pray for victory. We beseech thee that thou wilt give us a victory, a speedy victory, a glorious victory, and then give to us lasting peace. We humbly beseech thee, O God, that thou wilt be with the young men and with those who are older, who are contending for that which is right and just and true at this present time. Bless the young men in the navy and in the army, and all those who are their leaders, the generals and colonels and captains, every one who is an officer in the army, and every private. May their lives and

health be precious in thy sight. Guard them, O God, and defend them, and then send them to their homes honored and rejoicing, and may we honor them and feel that they have done our work nobly and truly. But, O God, we would not forget those who are named as our enemies. Have mercy, O God, upon the Spaniards. Grant that thy richest blessings may rest upon that country, Spain. May it be enlightened, may it be opened for divine truth and for evangelical religion; and we pray, O God, that out of confusion and out of disasters there may come joy and light and glory to that great country, and then may we go hand in hand to do the work of God in the days and generations which are to come. O God, bless thy church, and as we are here together from the different branches of the church, smile upon us, and may it be to us a token for good. May we feel that thus we are bound more closely together, and that we have the evidence of true Christian union, and may we feel that it is for us to pray that that may be increased, even though uniformity should never be seen by us. O God, the eyes of the city, the eyes of the nation, the eyes of the world, are upon us. We know not but that the eye of the universe may be upon us, unseen intelligences may witness us. Wherefore, seeing that we are compassed about with so great a cloud of witnesses, may we lay aside every weight and the sin which doth so easily beset us, and may we run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hear our prayer, as we offer it to thee in the language of our blessed Saviour, Our Father which art in heaven: Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

HYMN.

God bless our native land;
Firm may she ever stand
  Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
  By Thy great might.

For her our prayers shall rise
To God, above the skies;
  On Him we wait;
Thou who art ever nigh
Guarding with watchful eye,
To Thee aloud we cry,
  God save the state. Amen.

BENEDICTION.

REV. BISHOP NICHOLSON.

The peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us and remain with us always.

ORGANIST AND DIRECTOR OF MUSIC,

SHEPPARD KOSCIUSKO KOLLOCK.

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